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THE HERESY OF LOVE.

THE present is an age, when much is said in praise of love. No matter what a man believes, or disbelieves, or practices, if he do but love. This is religion enough for anybody. There is nothing like it.

While many talk after this manner, many others look on, and think that, whether the doctrine be true or not, there can be no harm in it. "Love worketh no ill to his neighbor." If these advocates of love are deluded, the delusion is harmless; and they ought not to be opposed.

And yet no delusion can be altogether harmless. A little error, may, in time, like a little leaven, "leaven the whole lump." But we cannot regard this doctrine of love as a little error. It has become great and destructive; striking, in some of its forms, at the foundation, not only of civil society, but of God's government. It has come to be an outrageous heresy.

Impressed with a sense of the importance of these views, we propose to designate and expose several kinds of spurious or counterfeit love.

1. That love is counterfeit which affects to *soar above and beyond the Bible*, and is associated with a real, and often a professed, infidelity. Such was the love of Shaftesbury, Collins, and other old English infidels. Their notions of disinterestedness were so sublimated, that they could not endure the Scripture doctrine of rewards and punishments, insisting that it tended to foster a selfish and mercenary religion. Such was the doctrine of the Theophilanthropists of France; a sect of deists, who established themselves at Paris, in the year 1796. Their religion, as the name

which they adopted imports, consisted in the love of God and man ; but they openly rejected the Bible, and did not so much as pretend to be instructed or directed by it. Such, also, was the love of Charles Fourier, who, whatever his followers may say to the contrary, was a French infidel, having no respect for the Bible as a revelation from God ; and whose plan of society, in many of its features, is a palpable contradiction of the inspired precepts. Such is the love of not a few of the ranters and *come-outers* of our own times, who have pursued their reforming processes from one stage to another, till they have far outstripped the Bible, and it has become to them as an obsolete parchment.

It is needless to spend a moment in showing that the love on which these, and other forms of infidelity, are based, is spurious. How can it be otherwise, since they all turn away from the cross of Christ, and discard the record which God hath given us of his Son ?

2. That love is spurious, and in a moral view, worthless, which is merely *natural* or *animal*. Man has an animal nature, as well as a spiritual nature ; and he possesses a class of natural affections which he is not required to eradicate, but rather to cultivate and control. These natural affections are easily and variously excited. Not unfrequently they assume a religious aspect, and are excited by religious considerations. The subject of religion is so presented, as to awaken hopes, and fears, and joys, and griefs, and sorrows, and *loves*, which are chiefly, if not wholly, of an animal nature. These affections may be strong and palpable. They may be turbulent and boisterous in their expression. But they have no solid and abiding foundation. They are transient, ordinarily, as the summer's brook ; and while they remain, have no more virtue or religion in them, than there is in the babbling of a brook, or in the love of the turtle for its mate. And yet they are often mistaken for religion. Great stress is laid upon them ; solemn professions are in consequence made ; and confident expectations are indulged.

3. That love is spurious which is awakened by *false notions or conceptions of God*, or which, in other words, fixes upon a false god. The attributes and character of the true God, are exhibited, to some extent, in his works ; but more clearly in his word. He is set before us as the infinitely *Holy One*, who hates sin with a perfect hatred ; as inflexibly just, and disposed to punish trans-

gression as it deserves; and as an absolute sovereign, who will dispose of us and ours as seemeth good in his sight. Such is the God of Nature, and of the Bible; the God whom we are to trust, obey and love; or our love is counterfeit. The world is full of what is called the love of God. Almost every one, — good, bad, and indifferent, — thinks he loves God. But what God does he love? Does he love the true God, — the God of Nature and of the Bible? Or does he love a god of his own imagining, — a god whom he has made to suit himself? There is reason to fear that the god whom many in this Christian land profess to love and serve, has little more resemblance to the God of the Bible, than to a heathen idol.

4. That is a spurious, counterfeit love, which *terminates on self*. There is such a thing as loving God, not at all for his excellent and glorious character, not for what he really is, but because we think that he loves us, and will bless us forever. That this is altogether a mercenary and selfish love, we hardly need stop to show. It terminates, not on God, but on self. It is, in fact, a supreme love of self; and the regard for God apparently involved in it, is grounded entirely on the benefits derived or expected from him. It is just as if a person should love one of us, not for any good qualities sought or discovered, but only because he expected to make something out of us. Should we feel under any obligations to him for such love? Or should we not, rather, despise him? And shall we wonder if God detests the selfishness of those who talk of loving him, only because they believe that he has determined to bless them, here and hereafter?

5. That love to God is spurious and worthless, which is characterized by *indifference to his truth*. No one can read the Bible, without being satisfied that God sets a high value upon truth. On any other supposition, why should he have given us a Bible? Why should he have commissioned and inspired holy men to write it, and have wrought so many miracles in attestation of it? And as God loves and values the truth, so he has commanded us to do the same. "Buy the truth, and sell it not." "Hold fast the form of sound words." "Contend earnestly for the faith once delivered to the saints." But there is a class of religionists, who have much to say about charity or love, whose charity consists almost entirely in *indifference to God's truth*. "No matter what a man believes. Nere faith is of no consequence. Be Trinitarian or Unitarian,

Calvinist or Arminian, Anythingarian or Nothingarian, what you please ; — only have charity, and that will answer all purposes." In certain quarters, this kind of charity is held in the highest estimation. Its praises are sounded on every note of the octave. While its opposite, — a love for the truth, a clinging to the truth, a readiness to sacrifice any thing rather than the truth, is denounced as bigotry and exclusiveness. Indifference to religious truth, is no charity at all, in the Bible sense of the term. Yea, more ; it is inconsistent with true Christian charity ; and that love which is characterized by such indifference, is spurious and worthless.

6. That love is also spurious, which leads its possessor to *palliate crime and sin*, and is inconsistent with *strong displeasure at sin*. "God is love." Love enters into, and may be said to comprise, the whole moral character of the Deity. Yet God has an unbounded abhorrence of sin ; and in his word he sets forth, in the strongest terms, his holy displeasure, his indignation against it. It is the object, — to use the very words of Scripture, — of his righteous anger, his wrath, his fury, his vengeance. Nor does God set before us his sense of the evil of sin in words alone, but also in act. Would he have given his Son to die to make expiation for sin, did he not regard it as an infinite evil ? And would he have instituted the various provisions of his gospel, with a view to rescue lost sinners from it, did he not view it in the same terrible light ? These conceptions of sin are not only consistent with, but grow out of, the purest love.

What, then, are we to think of that form of love among men, which sets itself to palliate crime and sin ; to make apologies for those who commit it ; and to cast reproaches on those who condemn it ? It is amusing to think of the apologies which are made for sin, and to contrast them one with another. Now the poor culprit is to be excused and pitied, on account of the shape of his head. "He was born a thief, a murderer, or an adulterer ; that is, he was born with such a conformation of the brain, as led him right into the commission of these crimes. He could not help it. And certainly he did not make his head. How can he be blamed for those propensities with which he was created, and which, from the first, were too strong for him to overcome ?" Such is one of the apologies for crime, which is very common at this day, and is garnished all over with most fulsome professions of love.

Another such apology, proceeding often from the same lips, will be found of a directly opposite character. This assumes, that all men are made well enough, and made much alike; and that the differences among them are the result of circumstances, occurring in after life. "The sins and crimes existing in the world, are to be traced chiefly to bad customs and artificial modes of living. Society is more to blame for them than the criminal; and it is absurd to censure him for what was forced upon him by the very circumstances of his being, — circumstances which he did not create, and over which he had no control."

It is certain that these apologies for sin cannot both be true; since they are contradictory. It is certain that neither of them is true, since they manifestly contradict the Bible. It is also certain, that the love which prompts such apologies is entirely different from that love, which lives and reigns in the heart of God, comprising the whole of his moral character, and leading him to hate sin with a perfect hatred. It is, therefore, a counterfeit love; the ally and friend of sin, rather than of holiness; bearing the impress of the father of lies, rather than of the Father of lights.

7. That obviously is a false love, which not only excuses sin, but *encourages* it, and leads to the practice of it. Strange as it may seem, there is a love such as this in the world; it has long been here; and the traces of it are distinctly visible. Such was the love and zeal of the Jews, who were ready to kill the Saviour for asserting his Messiahship, and for healing the sick on the Sabbath day. Such has been the love and zeal of burning sectaries and persecuting bigots ever since. It was love, or the profession of it, which built the dungeons of the Inquisition, and lighted its terrible fires.

But the love of which we speak, — which encourages sin, and leads to the practice of it, — does not always result in the fires of persecution. It sometimes kindles other fires, such as burn more silently and insidiously, but burn more deeply into the soul. Read the history of Familists, and Communitists, and Antinomian Perfectionists, as they have appeared in all periods of the church, and you will know what is meant by the terms here used. These persons have all been the professed advocates of love. They have been *full* of love, and they needed nothing else. Their love to one another has been so intense, as to dissolve all family ties and

moral obligations, and melt them down into one body. They have had all things common, with a vengeance. What would be sin in others, is no sin in them. Filled with the spirit of love, such persons *cannot* sin; and by a terrible perversion, they do not hesitate to apply to themselves one of the declarations of Paul: "Let him do what he will, he sinneth not." What kind of love is this? Where was it kindled, and to what does it tend? Did it come as a spark from heaven? Or does it not rather smell of the fires of the bottomless pit?

8. That love must be spurious, which removes, or essentially mitigates, the *just punishment* of sin, and is thereby inconsistent with both Divine and human government. It was love, which prompted the Divine Being to give existence to his intelligent creatures, the proper subjects of law and government; and to establish a moral government over them. And the same love which established this holy government demands that it be *maintained*. But if the government of God is to be maintained, its laws must be enforced. The righteous must be rewarded, and the wicked punished. Nothing must be done, or suffered to be done, which is inconsistent with justice or contravenes its high demands. Thus much we might infer, from the nature of the case, and our inferences are more than confirmed, by the representations of Scripture. In the Bible, we find the fundamental laws of God's holy empire written down. We are told of their rewards and penalties. We are told, that the first rebels against God's government were instantly "cast down to hell, where they are reserved in everlasting chains, under darkness, unto the judgment of the great day;" and that the incorrigible of our own race are to be driven away accursed "into everlasting fire, prepared for the devil and his angels." And all of this, we may be sure, is the work of *love*, — love, in the largest and fullest sense of the term, — love which established the Divine government, and will sustain it, by punishing, as they deserve, those who rebel against it, and who persist in their rebellion.

But the love of many in this world runs directly contrary to these promptings of the Divine benevolence. They are willing that God should have intelligent creatures; but he must not undertake effectively to govern them. "He may give them laws; but these laws must not be rigidly enforced. They must either have no penalty, or a very slight penalty; or the penalty, if severe, must

not be executed, To doom creatures to hell for their sins, is horrible. If the law of God cannot be enforced, without such a sacrifice, then let it be trampled on. If the Divine government cannot be sustained, without the infliction of such penalties, then let it fall."

It will be seen, that the pretenders to love here spoken of, lavish all their sympathies upon the transgressor. The honor of God and his law is nothing. The stability and perfection of his holy government are nothing. The claims of his justice as a righteous moral governor, are nothing. The protection and happiness of those countless myriads who have never sinned, or have been reclaimed from sin, are of very small account. But the poor, persisting rebels, the transgressors, these must be taken good care of, at any rate. These must be screened from deserved punishment, and made forever happy; though, in doing so, the laws of heaven must be trodden under foot, the interests of the universe sacrificed, and the throne of the Eternal subverted. And all this is gravely insisted on, under the semblance of love! The religion which inculcates and demands all this is held up, as pre-eminently a religion of love! In view of it we can only say: From such a religion, and such love, good Lord deliver us! Give such love the helm, and how long would it be ere the entire universe, Creator and creatures, the good and the bad, would be involved in one common wreck?

And the love of which we speak has the same bearing on *human* laws and government, as on the divine. Human government is instituted by God; and consequently is a benevolent institution. And love demands the maintenance of it, no less than its establishment. But human government has its laws and penalties, and if the government is to stand, the laws must be enforced. The penalties, when incurred by transgression, must be inflicted. But here the advocate of love steps in and says: "No. The transgressor is more to be pitied than blamed. He is but the victim of circumstances over which he had no control. Society is more culpable than he is. Let him be taken care of, if necessary; but not punished. The infliction of a penalty is unjust." Here you see the same principles, in their bearing on human governments, which before were brought to bear on the Divine. Laws without penalties! A government without the means of enforcing obedience and sustaining itself! Love expending all its sympathies

upon the transgressor, reckless of the stability of the government, and the security of the devoted and obedient subject! Let such love predominate in the affairs of this world, and how long would it be, before every government on earth would be overthrown, and the entire elements of human society be turned into chaos, involving both the bewildered authors of the mischief, and their victims, in one general ruin?

9. That love is spurious, which is *proud, boastful, and contentious*, and which sets itself above divine *ordinances* and *means*. True love or charity is meek and humble. It "vaunteth not itself, is not puffed up, doth not behave itself unseemly." But there are those, who make loud professions of love, whose religion is the very opposite of this. They parade themselves as being far in advance of their age; hold themselves and one another in great admiration; and look down upon other Christians with sovereign pity, if not contempt. In some instances, they become exalted above all need of divine ordinances and religious means. Sabbaths and sacraments may be well enough for ordinary Christians; but to them every day, as they pretend, is a Sabbath, and every place a temple, and every breath as the very incense of heaven. And when their peculiar notions are opposed, they "behave themselves unseemly." They cannot endure contradiction. To speak against them, however meekly, is to blaspheme the Holy Ghost. We read of a certain angel, who would not bring a railing accusation even against the devil. But these persons do not hesitate to rail at their brethren, and to inflict upon them wanton reproach and injury. "By their fruits ye shall know them." And we certainly know that the tree of Christian charity never bore such fruit as this.

We have now described, under several particulars, the different forms of counterfeit love. It must not be understood, that these several forms are so distinct, as never to meet in the same person. Unquestionably, they are often combined in the same individual character. Still, they are sufficiently distinct to require a separate consideration.

In view of the different descriptions of false love which have been given, it will not be difficult to specify that which is true. This is, in every respect, the opposite of that which is false. For example, that love which fulfils the law and conforms the soul to God, is not a heathen or infidel passion, but Christian love; it is

not an animal affection, but a spiritual affection ; it is not selfishness, but benevolence. It is a love of the *true God*, and in his *true* character, and not of a false, imaginary divinity made by the individual to suit himself. It loves not only the mercy of God, but his holiness, his sovereignty, his strict and righteous regard for his law. It loves, also, the *truth* of God, and *all* his truth, as he has revealed it ; and has no more sympathy than God has with that indifference to truth, which some have honored with the name of charity. True Christian love, instead of making apologies for sin, detests and condemns it ; and instead of leading men into sin, turns them away from it with loathing and abhorrence. It regards sin as the greatest of all evils ; as in every case without excuse ; and as fully deserving that dreadful penalty, which God has denounced against it in his word. It rallies around the government of God, as the last and only foundation of hope and comfort for the world. Finally, true christian love is meek, forbearing, patient, humble, sitting at the feet of Jesus to hear his words, and walking in all the commandments and ordinances of the Lord blameless. Such, then, is the true, in distinction from all counterfeits. It is a love which "never faileth ;" which is greater than faith or hope ; which is "the bond of perfectness," "the fulfilling of the law," and on which "hang all the law and the prophets." It is a love without which, the loftiest pretensions and loudest professions are no better than sounding brass or a tinkling cymbal.

It is of the utmost importance to guard against personal deception in relation to this whole matter. We all know that we ought to love God with the whole heart, and our neighbor as ourselves. We ought to possess and to exemplify true Christian benevolence. And we may flatter ourselves that we really do so. We may be conscious of something which we call love, may be loud in the profession of it, and have much to say of its excellence and worth. But is that which we profess and extol true Christian love ? This is a question on which we may well pause, and which we cannot examine with too much care. We have seen that there are many counterfeits, which need not to be specified again. Let us shun them. The genuine coin is of infinite value ; the counterfeit is worse than nothing.

And we should be on our guard against deception, not only in our own hearts, but from the world around us. We live in an

age, when much is said and written about love. Almost every form of error, not excepting infidelity itself, comes to us gilded with the profession of it. The raving fanatic, the dreamy mystic, the ultra-political reformist, the antinomian perfectionist, the abjurers of penalties and apologists for crime and sin, all profess to be actuated by the spirit of love, and to desire nothing so much as its diffusion. It would seem as though the devil had almost ceased to go about as a roaring lion; and had become one of the most amiable and loving natures in all creation; thus transforming himself, as he is wont to do when he has an end to answer by it, into an angel of light. But we are not ignorant of his devices; at least, we have no reason to be; nor should we suffer ourselves to be imposed upon, by those who act under his influence. Love is a soft and soothing word, and many are taken with it, as though nothing hurtful could be concealed under it. But this word has been used to cover up the greatest abominations, and is so used still. Said our Saviour to those Jews, who, under a pretence of love and zeal, were for taking his life: "I know you, that ye have not the love of God in you." And were he to address whole masses of the present professors of love, he *might*, — nay, he *would*, — say the same.

The design of these advocates of love is, in general, very obvious. It is, by a back track, by an unsuspected and insidious process, to undermine and uproot evangelical religion. This religion has so long withstood the direct assaults of its enemies, that they may well be discouraged in their attempts to overthrow it in that way. But there are other modes of accomplishing the same end. Love is a universal favorite. No one will dare say or suspect any evil of love. Let love, then, be placed in the fore-ground of future efforts; and under cover of this, let the citadel of *Evangelism* be assailed. On this foundation, let imposing theories be constructed, to take the place of the old fashioned Bible doctrines; and ere the supporters of those doctrines are aware, they will become obsolete, and pass silently away.

Such, undoubtedly, are the designs and conspiracies of many of our modern advocates of love. Let all the friends of truth and holiness beware of specious names and deceitful pretensions. The marks of true and false love, the tests of the genuine and the counterfeit coin, are very obvious. Let every reader acquaint himself with these tests, and pray God to assist him in their faithful application.

PROSPEROUS CHRISTIANS.

THE venerable Thomas Hooker, the grandsire of Hartford, once said: "Adversity has slain its thousands; but prosperity, its ten thousands. I fear that those who have been zealous Christians in the fire of persecution, will become cold in the lap of peace." The flame of devotion is apt to burn low, when it is not fanned by the blasts of calamity. The heart which was open and free, while in a measure empty of worldly good, is clogged and closed up when surcharged with abundance. The disciple who was generous almost to a fault, while he had not enough of this world's goods to set his heart upon, is often changed into a worshipper of Mammon, "the least erected spirit that fell from heaven," so soon as the possibility of getting rich rises into view. The passion for gain then grows upon him, till he "enlargeth himself as hell; and is as death, and cannot be satisfied;" and they take up against him the "parable" and the "taunting proverb:" "Wo to him that ladeth himself with thick clay!"

"The devils of consolation," says Bishop Hall, "are more subtle and pernicious than those of tribulation." Hence it is, that so many professors, whose sincerity had stood every other test, and repelled every other temptation, have sadly failed in the hour of prosperity. Some have been lifted up with pride; some have conformed to the world; and others have grown hard and tough, and have become incrustated with avarice. "Men have a touch-stone whereby to try gold; but gold is the touch-stone whereby to try men." That piety must be pure indeed, in which no alloy can be detected by this searching and powerful agent. It tends to weaken the feeling of absolute dependence on God for common blessings, to excite the sense of that personal importance which wealth gives to the possessor, and to glue the heart closer to a world whose resources are so completely commanded by the power of money. It is a perilous gift. The virtuous habits which religion cherishes, naturally lead to the accumulation of property, till the heap becomes too heavy for the floor, and the burdened timbers sink beneath the weight. We may say of the modern, as Tertullian says of the ancient church: "The primitive piety brought forth riches: but the daughter devoured the mother."

The influx of worldly goods ought at once to arouse the suspicions of the fortunate Christian, and to stir him up to a godly

jealousy and anxious watchfulness over himself. If his activity in religion, and his zeal in doing good, shall keep pace with his acquisitions, he will escape the insidious snare, and maintain his spirituality unhurt. It is a valuable precept for him: "If riches increase, set not your heart upon them." It will help him to keep this precept, if he will ever keep in mind, "that riches are fit for the hand, and not for the heart;" and if he will expend his increasing means in doing good to the souls and bodies of men, rather than in ministering to his own ease and indulgence. Let such an one give "till he feels it," and he will probably be safe from the corrupting influence of prosperity. Let him use his Lord's money as a faithful steward should, and he cannot be entrusted with too much of it for his own good. Let him be less afraid of doing too much, than of doing too little. This last is the nearer and more formidable danger. An opulent professor, not over liberal, once complained, that he never gave to objects of benevolence, but what the devil whispered to him, that he had done too much! And truly it was one of the busiest and subtlest of the imps of darkness, — it was the demon Self!

So great is the temptation to "trust in uncertain riches," that it is nearly as hard for one in the flush of sudden fortune to stay creditably in the kingdom of heaven, as for one already rich to enter in. Such an one may well fear, lest "in his life-time" he shall receive all "his good things;" unless he shall, by prayerful giving, "make to himself friends of the mammon of unrighteousness," who, when he shall "fail," and become bankrupt in paying the great debt of nature, "may receive him into everlasting habitations."

There are on record the names of a very few disciples, to whom prosperity has been a means of grace, ripening their benevolence in its sunshine. The increase of their possessions, has brought with it an increased sense of their responsibility, as good stewards of the manifold grace of God. In them is verified the beautiful image of Leigh Richmond, who likened Christian beneficence to those lovely water-lilies, which, whether the stream of misery run low or run full, will still be floating on the surface, and will rise and fall with every emergency. Happy is that disciple who uses ample means of doing good, in the bounteous spirit of heaven. Let him do as an angel would, and an angel of mercy he will be.

POPERY AND THE UNITED STATES.

WHILE we do not belong to that class in the community which foresees in every hostile movement or popular outbreak, the certain downfall of our institutions; neither are we disposed to regard the present strength of our government, and prosperity of our nation, as certain evidences of stability, and continued success. The same care which was exercised in laying the foundations of the republic, and the same vigilance which was manifested by our ancestors in guarding the virtues and promoting the intelligence of the people, must not only continue to be employed, but must be increased in proportion to the magnitude of the dangers that surround us.

That vigorous, extensive and skilful efforts are made by the friends of popery to establish among us the supremacy of their system, and thus arrest the progress of free principles and the Protestant faith, no one can doubt; but in regard to the result, there is, even among the best friends of our institutions, a diversity of opinion. Some, who have examined the subject, and travelled over the land, and observed the actual progress and workings of popery, assure us that we are in imminent danger of coming under its sway. Others, whose opinions are entitled to respect, declare that we have no occasion for alarm; and even where popery is advancing, it assumes so mild and modified a form, that we have nothing to apprehend from its prevalence. If, however, we will look at the facts in the case, and understand definitely the nature of the system, the actual advancement which it has already made among us, and the character and extent of the exertions which are put forth in this country and in Europe for its promotion, we can form our own opinion of the question of danger, and of the importance of this subject in its bearings upon the welfare and destiny of the most interesting nation upon the globe.

We would not indulge in the spirit of boasting, nor overrate the importance of our national career; but the conviction grows upon us every day that, in the providence of God, this rapidly advancing republic is destined to perform no inferior part among the nations of the earth.

Mighty elements are at work among us. Among them, are our prodigious growth within so short a period, the spirit of far

reaching enterprise and indomitable energy which pervades the mass of the people, the fact that the most civilized nations of Europe are pouring their population upon us, and the anomaly of so young a people sending out their Christian influences to the most benighted regions of the earth, and undertaking the stupendous work of elevating, intellectually and morally, the whole human family. All these, together with the inevitable extension of our national territory and power to a degree perhaps unparalleled in the history of the world, give to our country an interest and importance which cannot fail to impress every enlightened and philanthropic mind. The bearing, therefore, of so formidable an evil as popery, cannot, and ought not to, be overlooked. In the present discussion it will be our aim to present as impartial and correct a view as our sources of information and the nature of the case will allow.

We propose to measure the strength of the evil as it has developed itself upon our soil ; to compare the elements of Romanism with those that enter into our political, social and religious institutions ; and to suggest the method in which the foe should be met and vanquished.

After the discovery of this continent, the various nations of Europe had the opportunity, by establishing colonies here, of testing the power of their different institutions to originate new nations, and secure their success. While the states of our Union, with the exception of Maryland, Louisiana and Florida, were settled by Protestants, or those professing no peculiar religious tenets, the whole of South America, Mexico, and a portion of the Canadas, were settled by Roman Catholics. The latter, besides having obtained a vastly greater extent of territory than the Protestants, had decidedly the advantage of them in the richness of their soil, salubrity of the climate, mineral resources, and all the physical elements which contribute to the growth and prosperity of a people.

Spain, at the time of the conquests achieved by Cortez, Pizarro and other distinguished generals, was at the height of her power ; and was capable of rendering the most important aid to her colonies. But it was not long before the powers of Europe began to perceive, that the experiments of Protestantism and popery, as elements of civilization, were fast developing the strength of the former and the weakness of the latter. The nations founded by

the Romanists seemed destitute of enterprise ; and not only a spiritual, but a political, deadness pervaded them. In the arts and sciences, in commerce, manufactures and internal improvements, they made little or no progress. They have had their revolutions as well as we ; but their changes of government have been little better than throwing off one yoke, to receive another equally galling and oppressive. Even at the present time, their republics are rocked by internal convulsions, and the mass of the people is degraded by ignorance and vice.

The progress of our own nation in wealth, power and intelligence, not only excited the jealousy of the adherents of popery, but presented inducements to emigration, even to Catholics, greater than those of any other nation upon this continent. The papal powers, therefore, instead of confining their attention to their own territories, have directed their eyes and their efforts towards us. The movement, which at the outset was feeble, has become a mighty struggle on their part to overthrow our institutions, and thus bring the whole continent under their sway. And they have attacked us at a vulnerable point, one where our armies and navy can be of no avail, and one which it is not in accordance with the genius of our institutions to protect by intolerant laws. They are aware, as well as we, that it is our religion which has made us to differ from the other American republics, — that it is our Protestant faith which has given us strength to cope with the mightiest nations of the earth, which has developed with such unexampled rapidity the resources of the land, which has to such an extent promoted education and general intelligence, which has sent our commerce to every sea and unfurled our flag in every port, which has made our influence felt in every court in Europe, and which has enabled us while conquering one nation to feed the starving thousands of another. Hence they feel confident if they can succeed in overthrowing Protestantism, that our political and social institutions must also fall, and the days of our prosperity and glory be numbered.

As the result of their efforts, they now have in our land a population of at least two millions. Some put the number as high as three millions ; but as we have no official reports upon which perfect reliance can be placed, and as their numbers are so rapidly increased by immigration, it is impossible to state with precision their numerical strength.

From the Catholic Almanac for 1847, published in Baltimore, we learn that there are in the United States two archbishops, twenty-three bishops, one vicar apostolic, eight hundred and thirty-four priests, and eight hundred and twelve churches. Since these statistics were compiled the number of priests has greatly increased. It is but a short time since there arrived at New York, in the packet ship Havre, one bishop, twenty-eight priests, and six nuns; and it was stated that twenty-nine other priests were on their way in the packet ship Splendid. The steamer Portland recently landed in Boston nine papal priests in a single day; and within the last six weeks forty-nine have reached the same port. From the twenty-first of April to the twenty-seventh of June, inclusive, seventy-four thousand one hundred and eighty-four immigrants arrived at New York, the great majority of them being Roman Catholics. Thousands, too, are pouring into Philadelphia, Baltimore, and all the other principal ports on the Atlantic. By comparing the statistics made up last year with those of 1837, we find that, since that period, the number of dioceses and bishops has doubled, and the number of priests has more than doubled, while the number of churches has tripled.

In their schools and colleges they have nearly twenty thousand pupils, more than one half of whom are Protestants! A great proportion of the teachers in these institutions are Jesuits, the bitterest foes of civil and religious liberty who breathe the air of heaven. Their attention is chiefly bestowed upon their female seminaries, as they have sagacity to see, that, if they can get the control of the female mind of the nation, and through this operate upon the coming generation, they shall ultimately succeed in their designs.

In the diocese of Cincinnati, which embraces the state of Ohio, there are the ecclesiastical seminary of St. Francis Xavier, the St. Xavier College, three convents, four female seminaries of a high order, and eight or ten charitable institutions. Among the latter is St. Peter's Orphan Asylum and Free School, at Cincinnati, containing ninety-five female orphans, and from one hundred and fifty to two hundred other pupils under the care of six Sisters of Charity. There is also the St. Aloysius German Male Orphan Asylum, which contains forty orphans. The Aloysian Schools of the German Congregations, taught by four Catholic schoolmasters, at an annual expense of sixteen hundred dollars, contain five hundred children.

St. Joseph's Convent, in Perry Co., Ohio, is the *oldest Catholic institution* in the State, and has served as a nucleus around which the papists have gathered. We are told that "recently several talented and exemplary fathers, from the sunny climes of Italy and Spain, have come to aid their brethren this side the Atlantic: so that with renewed energy and promptitude, the fathers can now devote themselves to the cultivation of the extensive portion of the vineyard entrusted to their care."

In the single diocese of Louisville, comprising the State of Kentucky, there are forty-three churches, ten chapels, two ecclesiastical institutions, two colleges and *ten female* academies, besides four female religious institutions, and four charitable institutions. In the convent of the Sisters of Charity of Nazareth, there are eighty professed sisters in the community, most of whom are devoted to teaching. Sisters of Charity conduct the Female Academy of Nazareth, at Bardstown, which is a very flourishing institution, — St. Catherine's Female Academy, the Female School of St. Vincent of Paul, and the Female Academy of Louisville. In this day school the number of scholars is from seventy to one hundred. In the basement of St. Louis Cathedral, there is a free school for girls, under the charge of three Sisters of Charity, having one hundred and twenty pupils. Within this same State, there are but two Protestant female seminaries of a high order; and in the State of Indiana there is not one which will at all compare in importance and prosperity with the Catholic seminaries. Consequently the Protestants, in multitudes of instances send their daughters to the Catholic schools; and when remonstrated with, their excuse is, that there are no good Protestant seminaries for young ladies.

Nor is this the state of things simply in these dioceses to which we have referred; the same is true of nearly all the Western States, according to the testimony of intelligent and truthful witnesses. In the state of Missouri there are eight convents, seven academies for young ladies, and eleven schools. Now let it be remembered that these institutions are established and conducted by men who are the bitter and uncompromising foes of general education, and whose sole object in teaching in this land is to instil into the youthful and unsuspecting Protestant mind the errors of popery. If this is not their design, why do they take such unwearied pains to get the children of Protestant pa-

rents? Why do not the societies in Europe, the Leopold Foundation, and those at Lyons and Paris, send Jesuit teachers to South America and Mexico? Why do they not open schools in Italy, Austria, Spain, Portugal and Ireland, those strong holds of papacy where so deep an interest is felt for the youth of our land? In those countries they have no need of schools; for the mass of the people is already safely bound in the chains of spiritual despotism. The papal church has resorted to education only to advance its interests; and not to impart light and instruction to the mind. Of its success in the use of this instrument, we have a striking example in the manner in which the Lutheran reformation was arrested, when in the full tide of success. Scarcely had forty years passed away, before this reformation had sent its purifying and life-giving streams over every part of Europe; so that even in Austria almost the entire mass of the people, embracing all classes, were claimed as Protestants. The ministers at the altar, the professors in colleges, the teachers of academies and schools, had nearly all abjured the Catholic faith.

The Emperor of Germany, being hostile to the reformation, formed the design of checking it by means of education; and calling to his aid Ignatius Loyola, the founder of the order of Jesuits, he assured him that "the only way to prop up the decaying cause of Catholicism was to give the rising generation pious Catholic teachers." This plan was entered upon and pursued, until the Jesuits obtained the control not only of all the higher seats of learning, but also of the common schools; and through these, they not only arrested the progress of free principles and vital religion, but rolled back the tide of the reformation almost as rapidly as it had advanced. Mr. Ranke, in his History of the Popes, speaking of the astonishing results of this measure, says: "This is a case without parallel in the history of the world! All other intellectual movements which have exercised an extensive influence among mankind, have been caused, either by great qualities in individuals, or by the irresistible force of new ideas. But in this case the effect was produced without any striking manifestation of genius or originality. The Jesuits might be learned, and in their way pious: but no one will affirm that their acquirements were the result of any free or vigorous efforts of mind. They were just learned enough to get a reputation, to secure confidence, to train and attach scholars; but they attempted nothing

higher." Yet by strict method, untiring diligence, and union of effort, they succeeded in their designs ; and much of the strength that the Romish church gained by that movement it retains to this day. In speaking of Ignatius Loyola, and his order, Mr. Macaulay, in his usual forcible and impressive style, remarks : " His activity and zeal bore down all opposition : and under his rule, the order of Jesuits began to exist, and grew rapidly to the full measure of its gigantic powers. With what vehemence, with what policy, with what exact discipline, with what dauntless courage, with what self-denial, with what forgetfulness of the dearest private ties, with what intense and stubborn devotion to a single end, with what unscrupulous laxity and versatility in the choice of means, the Jesuits fought the battles of their church, is written in every page of the annals of Europe during several generations. In the order of Jesus was concentrated the quintessence of the Catholic spirit ; and the history of the order of Jesus is the history of the great Catholic reaction. That order possessed itself at once of all the strong holds which command the public mind, — of the pulpit, of the press, of the confessional, of the academies. Wherever the Jesuit preached, the church was too small for the audience. The name of Jesuit on a title page secured the circulation of a book. It was in the ears of the Jesuit that the powerful, the noble and the beautiful breathed the secret history of their lives. It was at the feet of the Jesuit that the youth of the higher and middle classes were brought up from the first rudiments to the courses of rhetoric and philosophy. Literature and science, lately associated with infidelity or with heresy, now became the allies of orthodoxy.

" Dominant in the south of Europe, the great order went forth conquering and to conquer. In spite of oceans and deserts, of hunger and pestilence, of spies and penal laws, of dungeons and racks, of gibbets and quartering blocks, Jesuits were to be found under every disguise and in every country, — scholars, physicians, merchants, serving-men, in the hostile court of Sweden, in the old manor-houses of Cheshire, among the hovels of Connaught ; arguing, instructing, consoling, stealing away the hearts of the young, animating the courage of the timid, holding up the crucifix before the eyes of the dying."

Now it is this same order, under their present general, Father Rothaan, a man of great shrewdness, energy and resources, which

is laboring with such zeal and success in our land. Their leader in the Western States is the President of St. Xavier's College at Cincinnati; and they are pursuing the same policy here, which was pursued with so much success under the reign of Ferdinand in Germany. Through their ecclesiastical seminaries, their colleges, their convents, their female academies, their asylums, their free schools and their manual labor institutions, they are seeking to infuse their opinions and doctrines into the minds of the rising generation. And who will say, that these institutions, at the West are exerting no influence, and that we at the East shall never feel their power! It is true, that we have our own colleges and schools at the West, and that Protestants are doing much to evangelize the whole nation; but it is also a melancholy truth, that, in many sections of the land, popery has of late years advanced more rapidly than Protestantism. Catholic churches have multiplied faster, their schools have been more prosperous; and although they have gained but few proselytes, yet, what is of more importance to them, they have been silently, yet steadily, obtaining a powerful influence over thousands of youth and children.

On the continent of Europe, there are four societies organized for the purpose of propagating the Catholic faith in the United States and in Canada. Of these societies, the Leopold Foundation in Austria, is one of the most prominent. This association has been in successful operation for about sixteen years; and has expended during that period two hundred and ninety thousand dollars. It is under the special patronage of the Emperor of Austria, and its business affairs are transacted in Vienna. The government which sustains it is the most perfect military despotism in the world; and is a prominent member of the so called Holy Alliance, which is leagued against the liberties and rights of the people of Europe. The subjects, from whom the funds sent to us are extorted, are the most abject slaves, physically and morally, upon the continent. And the only conceivable motive for the establishment of this, and similar societies, is to extinguish the light of freedom which has blazed up upon this continent, and whose beams threaten to dissipate the darkness of popery, and to enlighten the millions who have so long bowed to its sceptre. These societies not only aid the colleges and churches to which we have referred, but contribute liberally towards the erection of churches and

cathedrals; and are ready to assist in any way towards the extension of the Catholic faith among us. And it is worthy of remark, that it is a principle with the priests in this country not to part with real estate which may come into their possession. The remark has been frequently made by them at the West: "We purchase land, but we never sell it."

So great has been the increase of Romanism in our land, and so sanguine are the friends of the system of the ultimate triumph of their principles here, that not long since twenty-six bishops met in Baltimore; and in their Convention had the presumption and impudence to pronounce these United States a province of the Pope at Rome! This land of civil and religious freedom, of revivals, of benevolent institutions, of Bibles, of Puritan principles and faith, proclaimed to be a portion of the dominions of the greatest political and ecclesiastical tyrant who lives upon the earth!

DOCTRINALS AND PRACTICALS.

THE Christian religion has suffered no little from offence taken at terms and phrases. Satan's malice, and our foolishness, have alike brought on this result. It is a favorite device with Satan, to entail some shame on the most favorite and accurate religious phrases. Those terms, which, when first adopted, were unimpeachable and really felicitous, become, in the course of human usage, smitten as by a leprosy. With a great din of complaint, they must be expelled the Christian camp. The tribes of Israel come to loathe the sight of them, although to their fathers they were like apples of gold. Our own folly carries on the process. We over-use good terms, and fall into a kind of phrase-idolatry; swearing "by the gold," rather than by "the temple that sanctifieth the gold." At last we sicken of this; and going to the opposite extreme, we loathe what we so extravagantly loved. Whenever the religious word gains the place of the godly idea, righteous judgment speedily overtakes it. A mildew gathers on it. It becomes a by-word and reproach. How many of the terms once in high favor with puritan piety, have thus perished in their using.

The term *Doctrine* is a case in point. Years ago, there was in the New England churches, a kind of doctrinal aristocracy. Some of the preachers in their topic and style of discourse, were thought, and imagined themselves, to stand aloft, above the simple preachers of the cross. They could handle "fate and fixed decree," as other men spoke of the Beatitudes. A corresponding class of hearers grew up in the churches. They spiritually resembled those monks in the fifth century, who thought to draw near to heaven, by passing their lives on the tops of lofty pillars. In the sturdy assemblies of our fathers, were not a few who somewhat vainly fancied that *they* had outgrown the use of "milk." Their maturer appetites could relish only "strong meat." This mixture of pride and piety, was to a great extent, disastrous to meekness and teachableness of mind. Christians grew so intent on hearing the great things of God's law, that they almost overlooked obedience in the smaller things. Care for doctrine too much excluded a proper concern for practice.

The violent Arminian exhibition, which will morally characterize the early part of this century, arose in a great measure from this excess of doctrine, or doctrinism. Under its operation, practical morality had subsided. Missions, and the whole present system of active piety, had not been born. Curiousness in doctrine too often prevailed, in place of godliness of heart and life. Channing and his coadjutors clutched at this. They began successful assault, by setting forth that doctrines had absorbed the life of the churches. They proclaimed a system with all practice and no doctrine. No! not so much as a place for the believing heart to tarry for a night. The somewhat ragged garments of Evangelical morality, furnished to their hands the materials for that "coat of many colors," which modern Unitarianism has been patching and trimming for twenty-five years past. And to pursue the figure, we might ask, Has not the new lately put to the old, made the rents sadly worse? We cannot wonder, that American Unitarianism was the avowed godsire of *Sartor Resartus*.

It is plain, from the experience of Evangelical churches, on the one hand, that while biblical doctrine is a part, vital indeed to religion, it is by no means the whole. Unitarianism shows us plainly, on the other hand, that religion is not solely practice; and none need call it severity to say, that the latest experiment of "practi-

cal Christianity" in their hands, has turned out to be essential infidelity. Will they themselves deny this?

"All scripture," we think, is inspired. Because inspired, it is profitable either for doctrine, reproof, correction, or instruction;—though not all for each of these uses. It is to be "rightly divided." The workman who cannot do that, ought to be ashamed. To do that, is one of the main ends of preaching. He who cannot preach, or does not believe all parts of inspired truth, in the proportions in which the Holy Ghost has left it, should diligently inquire as to his fitness to preach at all:—and he should inquire further, if he be not really infidel at heart. How much regard for the law, for instance, will justify contempt for the gospel? What pitch of admiration for the poetry of inspiration, will extinguish the claims of the ten commandments? Who will ever find his way to the cross, while scorning the law; the exponent of whose wrath and mercy the gospel is? Will any dwell on Golgotha, who will not see Sinai in its fiery robe, and with its retinue of terrors?

Alas! how many wrest inspired words to their own destruction! How many lying delusions, in this, and in every age, grow out of a species of scripture-clanship, agreeing on a *class* of scriptures, and exterminating the rest; rearing a body framed from the scattered limbs, the picked parts, of the holy oracles.

But now-a-days, a no less pitiful vanity in relation to doctrines, obtains in some of our pulpits and pews, than in former times. To some in the church, doctrinal preaching is of the priesthood of Aaron; and that which is practical, is only of the tribe of Levi. In other instances, the exact reverse distinguishes the popular judgment. Doctrines are to them, only the old and mouldy corn brought out of Egypt. "Practical christianity," is the true manna for them. Both extremes of judgment are alike erroneous. Christ, as a model, shows that. The sweetness of his precepts, won multitudes to his audiences. The severity of his doctrine, roused from many of his disciples the startling cry, "This is an hard saying; who can hear it?" And what was yet more distressing, after his kind and ample explanation, "many of his disciples went back, and walked no more with him."

He did not aim wholly to charm by the beauty of his precept, nor did he recklessly repel by the sternness of his doctrine. Because the mysteriousness of some doctrines is a stumbling stone,

and rock of offence to cavillers and the weak, it by no means sets aside their claim to our attention. True, there are some things in the biblical doctrines, which no man but a novice, who knows not what be the first principles, will pretend to explain. They are too high; we cannot attain unto them, while encompassed with our mortal infirmities. So there are mountain summits which the human foot may never touch. But are they useless and unlovely? May we not clamber far up their lofty sides, and so gain broader and truer views, than from the very peaks of meaner elevations? No man can explain the mode of Divine existence, and disclose that mystery of the Godhead, how three persons form one indivisible God. Nor can any one show the exact spiritual processes of the regeneration of the soul. But have we therefore no valuable knowledge of these things? If there are mysteries, it is knowing something to know where certainty ends, and where mystery begins. It is often the end of all knowledge of a subject, to know it is a mystery. The folly of thousands has been in mistaking sunshine for mist, and mist for sunshine.

There may be things hard to be understood, and harder to bow the heart unto, which on these very accounts may be profitable for doctrine and for instruction. True, we only babble, when we are wise beyond the scriptures, but it by no means follows, that we are not to be wise according to the Scriptures.

Pious thought and godly meditation are to discern where knowledge ends, and where nonsense begins. All truths border on *Terra Incognita*, the regions of the unknown. A grain of sand may be made such a stumbling stone to the greatest philosopher, that he can never surmount it, if he must first show all its properties and relations. Who can answer all the queries brought to us on a beam of light? It is a starveling pride which besets us in this matter, and refuses what we may have, because there are things neither we, nor the angels, may intermeddle with. Do we not thereby really reply to the Author of truth: "I knew thee that thou art an hard master." We dig in the earth to hide the talent, because it is but one.

We remark also, that true Christian discrimination, is needful in regard to biblical doctrines. It costs careful reflection to divide the primary from the secondary truths in any system. This is the first work in relation to biblical doctrine. He makes no slight attainment, who can well discern what truth really is doctrinal, or

primary among divine truths. It is not always easy to lay the plummet, or to stretch the measuring line, upon the foundation of things. The disciple who truly loves and receives divine truths as from their inspired authors, is doing that. The disciple who esteems none as God's words, but such as he can frame into a rule of action, a directory for a day's toil, will be sure to bring on a spiritual plethora. He, on the other hand, who petrifies all divine teaching into doctrinal formulas, shall reduce his soul to a lean and bony frame. Revelation, is a board laden with heavenly bounty. It is equally a sin to starve, as it is to surfeit, amid its abundance. Exclusive treatment of doctrine, brings on an offensive self-conceit, a pride of mind, and a kind of championship, which discerning minds abhor. Excessive zeal for practice, cultures a pert, flippant, shallow, and often saucy, tone of character, which all good men eschew.

Are not the abuses of doctrines by an excessive and disproportioned taste for them, or by a sickly and sinful disrelish of them, our characteristic offences, on the one side or the other? Have not some made their fondness for, and attainments in doctrine, an excuse for neglecting devout and consistent practice? And have not many more, in their great zeal for doing, been guiltily negligent as to knowing? How many have been impoverished by neglect of holy living? How many more by dislike of holy hearing? Whence so many dead flies in the precious ointment of some of our most eminent guides and teachers? Whence so many unstable souls, drifting before every wind of doctrine, in our churches? Are they not from these causes?

The bride of Christ, the church, is much blemished, and her beauty marred, by these abuses. How few are the pure and symmetrical characters in the church! How many are sickly and deformed! That beautiful harmony of character, like the face of some lovely portion of our land, where the bold mountain, and the smiling valley, the glittering rill, and the rolling river, blend their charms into enchantment, is rare. But God who fashioned the one, indicates in it, what would be his pleasure in the other.

Let Christ's disciples revive their care, to be rooted and grounded in the divine doctrines, to the intent that they may "have their fruit unto holiness, and the end everlasting life."

REVIEW.

AN ARGUMENT FOR "DISCOURSES ON CHRISTIAN NURTURE," addressed to the Publishing Committee of the Massachusetts Sabbath School Society, by Horace Bushnell. Hartford: Edwin Hunt, 1847. Pp. 48. 8vo.

THIS "argument" is marked, of course, by great ability; but it affords no vindication of the "Discourses on Christian Nurture" from the strong objections which have been advanced against their soundness, and their bearing upon practical piety. The author, in the last half of his work, craves pardon for not having been able "to bring himself thoroughly into the defensive mood:" which appears to be owing to his "indulging a degree of confidence that he has his adversaries already in his power." Indeed he escapes the necessity of meeting those formidable objections by a handsome flourish;—roundly asserting that they are all misrepresentations of his meaning, and that any explanations he might give would be sure to be misrepresented again in like manner. With such anticipations, he might be excused from writing any thing on the subject, as even an "Argument" may be treated in the same ungracious way. It does not look quite right for a man who aspires to be a teacher of religion and morals, to be ever fretfully complaining that his opposers do not understand him. In that rather obsolete work, Blair's Lectures on Rhetoric, there is a rule,—and it ought not to be despised by Dr. Bushnell, or any one else,—to the effect, that we ought to write, not only so that we *may* be understood, but so that we *cannot be misunderstood*. What writer ever handled more difficult and abstruse subjects than the late Dr. Emmons? And what reader ever failed to take his meaning?

Dr. Bushnell seems to have an exaggerated notion of the "great consternation" and "general panic" which his little book has made in old Massachusetts. It is natural that he, to whose ears every report comes first and loudest, should think, that the deafening din, which is rattling just around him, is rolling in long resounding peals over the length and breadth of the land. The fact is, however, that the public has too many other things to think of, besides the book on "Christian Nurture" and the Mexi-

can war. A little of the "harmless Ciceronian vanity" looks amiable in Dr. Bushnell, as it serves to link his greatness with our common humanity.

His manner of treating such as differ from him, excites other feelings. The "Letter" addressed to him by Dr. Tyler, was certainly both ably and fraternally written. Dr. Bushnell calls it "a remarkably quiet epistle;" and it ought not to have provoked from him vindictive flings and tokens of exasperation. When he calls a theological institution, so respectable as that with which Dr. Tyler is connected, a "scavenger," we are too much shocked with the grossness, to see the wit, of the language. If Dr. Bushnell's mind contains much of such matter as this, the humble and unsavory, but needful office of cleansing it out, must be no enviable sinecure; and like the labor of Hercules at the stables of Augeas, will acquire importance from the magnitude of the task. If there be any efficacy in his favorite scheme of "Christian Nurture," it is a pity that he was not more benefited by it while he was himself but a "rudimental being" "wrapped up in the parental life." The excellent professors at East Windsor Hill have no ambition to display that very inferior style and order of genius, which delights to manifest itself by startling outbursts and erratic flights.

Of the established orthodoxy of New England, as represented by Edwards and Hopkins, and others like them, Dr. Bushnell says: "It was debated, to the complete satisfaction of the public, some fifteen years ago, and, as I believe, forever exploded." They who survive that painful period of agonism and antagonism, when all parties sighed so deeply for peace, will distinctly remember to have heard many sounds uncomfortably loud; but they will have no recollection of having been stunned by that particular "explosion." It is, as we think, the more general impression in New England, that they who endeavored to modify and partially discard the old and prevailing orthodoxy, were very willing that the controversy should end. Since then, many, and some even of the chief leaders, discouraged to find that their proposed improvements in theology had worn out their power to excite the public mind, and that some extravagances in opinions and practice professed to derive themselves from those very improvements, have grown cold therein, and are more inclined to the good old ways of orthodoxy as they were. Perhaps this tendency has been

aided by a deeper religious experience, which ever leads to the opinion expressed by Cardinal Pole, — for even cardinals, have sometimes caught glimpses of the truth : — “ that it is not possible to detract too much from human power, nor to ascribe too much to the grace of God.” This explains what has so often been noticed, that men who are orthodox at all, usually become more so as they grow older. One thing is most certain, — that no men ever professed to carry the doctrine of “ individualism,” the doctrine so odious to Dr. Bushnell, the doctrine which lays on the sinner such a stress of personal responsibility, and individual obligation to *immediate* repentance and conversion, as those whose friendship and alliance is now claimed by him.

Against those who object to the correctness of his views, Dr. Bushnell petulantly throws the charge of seeking to suppress the spirit of free inquiry, and “ restraining the breadth of Christian character and opinions.” Now there is such a thing as increasing the breadth at the expense of the depth ; of which the only results are flatness, shallowness, muddiness and speedier evaporation. It is not for want of “ breadth of understanding,” to borrow one of our author’s favorite terms, that men of a solid and matter-of-fact cast of mind hesitate to sit in the chair he offers them ; but because they feel that they cannot squeeze themselves into a seat so narrow, and so slender in the legs withal. As to freedom of inquiry, no men are more addicted to it, or have more strenuously asserted to themselves the right of private judgment, than the staunch old Calvinists. It has been said, that among all the Marian martyrs burnt up by bishops Bonner and Gardiner, there was not one who could be called a Pelagian. It has been observed, that the clergymen of the Church of England who were of the Arminian stamp, have ever kept their benefices under all the fluctuations between pope and protestant, from the days of Henry VIII to James II. This shameful limberness of conscience was enough to have made the whole English nation infidel, had it not been for the noble spectacle of two thousand Calvinist pastors, who, in one day, submitted to ejection from their livings, and to exile and beggary, rather than conform to power at the cost of truth. Even to this day, it is more owing to the Calvinist Cromwell than to any other man, that Dr. Bushnell and the rest of us are at liberty to think one bold thought outside of the bounds of the articles and canons of the parliamentary

Church of England. Calvinism, by a necessity in its own nature, must renounce spiritual subjection to any authority but Christ's. Though there have been cases, in times past, where, *through the connection of Church with State*, there has been a want of consistency with this principle, orthodoxy has ever tended to mental independence, by reason of its inherent law of exclusive religious submission to the Lord alone. It is true that liberty of inquiry is often abused; and none can witness the abuse without deep regret. There be many free inquirers after nothing, who find just what they are looking for, and no more; and lose, in the search, all that they had to begin with. But it is now universally felt among the orthodox, that it is far better to leave the passion for criticism to itself, though it sometimes runs into excesses, and even into blank scepticism and black unbelief, than, to restrain it by any influences but those of argument and truth. Only they claim the right to withdraw their fellowship from manifest heresy; and abhor the practical lie of binding up error and truth in one bundle, as though they were the same thing. They will allow any man among them full liberty to become a deceiver, if he will; but they insist on as full a liberty of their own, to expose him, and expel him from their ranks.

A large part of Dr. Bushnell's "Argument" is taken up with quotations from various divines. These are not so digested and discriminated as to form a history of opinions on the nature and design of Christian nurture; and they are so far, so very far, from affording any countenance to his theory, which denies a proper individual existence to children, that we cannot see any reason for arraying them on his pages. We have not space to examine these numerous citations; though nothing would be easier than to show, that the language of Baxter and Hopkins, and others, means only that religious education is a precious and favored means of grace: and that the covenant and its promises afford strong presumptive evidence that children baptized and bred in the faith will early, and very early, feel the converting and saving power of God, and "grow up" in *that*.

Now if Dr. Bushnell intends to say, that this is his view of Christian nurture, then he has set forth nothing but what has been exhibited by "old lights" and "new lights" with entire unanimity, except that some have spoken more confidently than others have ventured to do. In the "Advertisement" to the "Dis-

courses on Christian Nurture," he asserts that "the view of Christian education maintained in the discourses is certainly different from that which is commonly held by our churches:" and all through that treatise he labors to show that he is setting forth some strange doctrine, vastly superior to any scheme existing among us. Now what is this but an attempt to swindle the public out of a fresh tribute of admiration at his boldness and originality, while he is only masquerading in a German dress the same ideas which Hopkins and Dwight, and every other pædobaptist, old light or new light, had more or less distinctly taught? Or will he plead "not guilty!" to this charge; and throw himself for defence on the actual novelty of his plan? Then must it not be regarded as another bit of duplicity to parade all these authorities, with the evident design to present them as sanctioning a theory of "organic relation" between parent and child, such as those old worthies never dreamed of? On the one count or the other of this indictment, he must be condemned. He cannot be permitted to escape the verdict by dodging forth and back between them. He cannot go about boasting of his *new* theory; and then be allowed to defend it by saying, that all the best divines have taught the same. His friends must by this time be whispering in his ear: "Dear Doctor, you made a sad mistake in citing those stern old witnesses: for they have too little sympathy with you to endorse your dogmas, or to help you in any way out of your predicament!" Take the particular instance of Dr. Hopkins, of whom Dr. Bushnell betrays a strong dislike, but on whom he seems in this matter to put great reliance as his backer. No one who is at all acquainted with Dr. Hopkins's view of moral agency can, for a moment, suppose that that clear-eyed man, when he comes, in his "System of Divinity," to treat of baptismal and parental duties, would suddenly plant himself on the taste scheme in its transcendental shape.

After all, the most important part of the "Argument" is its metaphysics. This we are strongly tempted to discuss at length; but are restrained by the nature of our work, which is adapted to the generality of intelligent readers, rather than to the literary few. We may only say, that this pamphlet takes unqualified ground against the received theology of New England; which, as Dr. Nevin says with the approbation of Dr. Bushnell, "runs out practically into a system of rank individualism, in which religion

comes to be viewed as an *original independent* concern, in every case, between man and his Maker." Now it is a great point with Dr. Bushnell, and all other Germanic geniuses, that no man is a complete individual, acting from himself alone ; but that we exist in society, like so many particles of salt dissolved in the brine, where each is in all, and all are in each. In their disposition to merge the individual in the race, they dislike to hear of *decided* cases of conversion, or what Dr. Bushnell neatly terms "angular experiences." They weaken the pressure of personal responsibility, by viewing man as the creature of circumstances or surrounding social influences. They aim not at the conversion of one sinner and another ; but all their talk is of social reform, and the regeneration of society by some general converting process.

This is the stock whence sprouts Dr. Bushnell's theory of Christian nurture. He does not look upon the child who is born into the world, as a complete, though feebly developed, individual, having a distinct moral being of its own. Its spiritual nature still lingers in the parental life, whence it is quite certain, — not absolutely, but almost, certain, — to take its shape, and tinge, and tone. This theory is an exaggeration of the efficacy of parental influence, in which it merges the individuality and personal character of the offspring. This exaggeration is so intense, that it turns Dr. Bushnell's rhetoric into logic ; and transforms the truth as to parental influence into an error destructive of human responsibility. Here he errs in one extreme ; while the Baptists, — who make little account of the parental relation, and none of the covenant of God, — err in the other.

Every one who professes a belief in the native and entire sinfulness of man, must hold that no one can be saved without a spiritual regeneration. And this regeneration, from the nature of the case, must be instantaneous, because it must have a beginning in time, or in some particular instant of time. Now this change may take place so early, that there may be no memory of it, even the most indistinct. Or in the case of adults, its beginning may have been so small, and so gradually developed, as to leave no sort of consciousness as to the precise time when it took place. There is a *moment* when the day begins to dawn ; and yet the first faint rays are well nigh imperceptible, and we must wait for further light. Or, as in the case of many, whether moral or vicious, whether cultivated or ignorant, whether gentle or rude,

the transition out of darkness into marvellous light may be sudden as when the sun in his strength bursts from the densest clouds. All these varieties of experience, and many others, are mere circumstances, and do not touch the essence of regeneration. But it is obvious that, except in the instances of such as are very early sanctified, or have had the very rarest religious nurture, so great a change will more usually evidence itself at or near the time of its occurrence. It is our advice to such as fall under Dr. Bushnell's commiseration for having had decided conversions, and "angular experiences," that they be not too much troubled in their minds on this account, provided the angles decidedly match with the corners of the Bible. The Apostle Paul in passing "round the corner of fall and redemption," which Dr. Bushnell admits to be necessary, made a very sharp turn of it. A square Christian, if he be a Christian, is as good as a round one, and may be as stable. The question is, Has he passed from death unto life? Has he been quickened as one raised from spiritual death? Is he thus alive? Is he a new creature in Christ? Is he born of the spirit? As to the *how* or the *when*, it is matter merely of curiosity or delight. Let us cordially admire the beautiful variety in this blessed unity, and never think of a thing so vain as the attempt to limit the free Spirit of the Lord.

Dr. Bushnell may be able to give some currency to minor errors; but we have no fear that his general views will ever prevail in this region. The notion of making transcendentalists out of hard-headed Yankees, with all their inveterate common sense, and their realizing and practical turn of mind, is altogether preposterous. We have heard of an enthusiastic Professor in Germany who tried the experiment on one of the most eminent theological teachers of our country. But the solid timber was too hard for the slim and flexible nails; and the worthy Teuton, vexed at his lost labor in driving them, lifted his hands with the prayer, that Columbus might be forgiven for having discovered America! It is true, that you may sometimes find a New Englander who may be passed through the chemical process of sublimation, again and again, till he is reduced to a state of partial efflorescence, and looks as if he had just escaped from a meal-chest. But that is all. Dr. Bushnell himself, with all his aspirations, can never be metamorphosed into the true "flowers of sulphur," like the German-born.

In his "Argument," he mostly retracts what he had said in his "Discourses," as to the "deep religious feeling" and the "savor of Christian piety, so generally prevalent" among the Germans, whom he held up as our patterns in the duty of Christian nurture. Doubtless in philosophy, we have much to learn of that singular people; though more by way of warnings as to what is to be shunned, than of examples as to what is to be followed. Their coast is covered with the shattered hulks, which have "made shipwreck of the faith" thereon; though there are spots where a hazardous landing may be effected amid the swamping surf. Still it must be confessed, that the Scotch system of philosophy, which prevails among us, is somewhat stiff and dry; and it might be well, as Dr. Bushnell suggests, to "moisten the dry individualism we suffer" with a few drops of the oily German element. On many topics in mental science, such as instinct, conscience and consciousness, the laborious patience of that people has accumulated much that would be exceedingly useful for the purposes of illustration. The lean of their fat, as Miss Hannah More would say, is not to be despised. But after all, we may well complain of most of them, as Lord Bacon did of the older philosophers: "Their discourses are as the stars, which give little light, because they are so high."

On this great matter of individualism, the Bible sheds no dubious rays. It teaches us, that God holds every man separately responsible, each for his own actions, and for the manner in which he is affected by the actions of others. Whatever may be the surrounding influences, each one will be held to a strict account for not resisting the bad, or not yielding to the good. The precepts of the Bible inculcate our duties with a remarkable care to make each reader feel that he is personally addressed, almost as if he stood alone under their authority; — "*Thou* shalt love the Lord thy God"; — "*Thou* shalt not kill." Each must obey for himself, whether others obey or not. And so at the judgment-seat, each of us must give account of himself; and every one receive according to the deeds done in the body. Every man has a constant sense of his own distinct personality. The will and the memory are as distinctly peculiar to every individual as his own nose and eyes; as complete in the first man as in the last, or as in all. Insanity itself cannot blot out the individuality of the man. It is the foundation of moral government, — the govern-

ment of law and motive. To wake men to a sense of personal responsibility, is to revive the power and activity of religion. The preaching which does not aim at this, and labor to fasten truth and its obligations upon the individual conscience, is the source of the worst heresy of all. It must result in a heterodoxy twice dead, and ten times as corrupt as the most "defunct orthodoxy" that ever lay in state, or festered unburied by the way-side.

It is evident, that if Dr. Bushnell's scheme were to be generally received by our churches, the reviving of religion among them would cease to be sought for; and those glorious times of love and saving power, those brightest displays of sovereign grace, would return no more. So completely does he dote upon his favorite plan, that he scarce conceals his dislike of such a season of refreshing from the presence of the Lord. His words are adapted to excite deep prejudice against it. When it comes, he says, "it comes as a storm, a strange day of power and spiritual commotion; and they that were sighing for the day, are about as full of anxiety lest it run to wildness and extravagance, as they were before to have it come." We forbear to quote other expressions on which our eyes fasten with grief; and which will not fail to fill with arguments the mouths of such as are eager to decry the work of God. Yes; it is, as he calls it, though by way of disparagement, "a scene of conquest," "a time of exaltation and victory." And well may the afflicted Church deplore, in sackcloth and ashes, in tears and fasting, the absence of her Comforter and his conquering grace. How is Christian nurture, all-important as it is felt to be, alone to supply the place of those triumphs? It cannot be aggressive. It can do little more than hold what it has already. Indeed, all history shows, that a church which is not actively extending its borders, must presently lose ground. The vast majority of the families now on earth are not Christian, and can have no such nurture brought into them, till "the adult world" is subdued to the gentle rule of Christ. The analogy of faith accords with the course of nature. "The waters which cover the seas," in their rising tides, roll up successive surges which recede in part, but not wholly. And so in the influx of divine light and glory, the action exceeds the reaction, the rise is greater than the fall; and the flooding of the earth proceeds amain.

In the matter of Christian nurture our general duty is most simple and plain. The parent is bound to cherish a deep and absorbing sense of his individual responsibility in that endearing relation. His influence for good or for evil is mighty ; and is almost irresistible in shaping and educating the character of the child and its eternal condition. At the same time, the parent must ever remember, that the child has a mind of its own ; and that its salvation is to be sought in the same way as in the case of any other child which might be placed under his guardianship. The parent is just as dependent on God for the conversion of his little one, as he would be in attempting the conversion of any older sinner. Yet the parent's encouragements are exceedingly great, while he uses such means as are adapted to the capacity of his child, and is ever looking for the promise of the Father, waiting in faith on the fidelity of a covenant God. The Saviour's treatment of little children is of itself, sufficient reason for bringing them into his fold, and rearing them for his flock. He has made provision for them, and commanded that they be fed. "He gathereth the lambs with his arm, and carrieth them in his bosom."

In the "Discourses on Christian Nurture," and in the "Argument," which is their supplement, we think, that the evangelical community in New England, is slanderously charged with an unwillingness to acknowledge the extent and weight of parental obligation. There is doubtless a sad deficiency in discharging that solemn obligation. But we boldly declare that we know not of an orthodox pastor or layman in all our churches, who would not heartily assent to the following strong expressions of the pious Cotton Mather, at the close of his "Baptismal Piety." "Would parents thus conscientiously do their duty to their children, it might be hoped, that God would make them *twice* parents to them ; the glad parents that shall be the instruments of begetting them to God, and begetting the truest wisdom in them. And the children belonging to the election of grace, would be so brought home to God by the *parental ministry*, and have the fear of God so gradually and effectually insinuated into them, that your pastors would have little to do, but instruct, and confirm, and edify, such as have already been converted to serious piety, and as it were, sucked it in with their mother's milk, and in a way that would leave them unable to tell the *time* of their first conversion."

A COMPEND OF CHRISTIAN DIVINITY. By Sylvanus Cobb. First Edition. Boston : Published by the Author, 1846. Pp. 432. 12mo.

THIS book is, in more senses than one, a *rarity* in the theological world. Who ever heard before of a compend of Universalist divinity? The author says in his Preface :

“ We have many able theological productions, but they are devoted respectively to some particular point or points of the general system of Christian doctrines, no one book comprising a complete compend or body of “divinity.” We often meet inquirers after truth, who ask our reference to a book, from which they can obtain a knowledge of our views of Christianity as a whole, embracing all its essential principles. *To such a book we have not been able to refer them.* The different writers have accomplished their respective designs ; but *no one, of whom we know, has grasped so extensive a plan.* This is the plan undertaken by the writer of the following pages.”

Regarded as a duly connected, a systematically arranged, compend even of Universalist divinity, we cannot say much in praise of the volume before us. The work is strangely put together. The most of the chapters are evidently no other than old Universalist sermons, with their heads lopped off ; and judging from the order in which they are arranged, we should think that, — for impartiality’s sake, or to avoid needless trouble, — the author inserted such as lay nearest the top of his barrel. To be sure, he begins with the existence, attributes and character of God ; but “ the foreknowledge and sovereignty of God ” are not introduced till near the end of the volume. “ The truth of the gospel ” is assumed through all the former part of the book, but is not formally discussed till past the middle of it. After much had been said about the offices and work of Christ, we arrive, in chapters VIII. and IX., at a consideration of his person and mission. Having disposed of the resurrection and final state, — which is to all, indiscriminately, a happy state, — the author treats, in the last chapter but one, of “ faith, repentance, and the new birth.” From this account of the matter, all those who have studied theology connectedly, or have been accustomed to an orderly arrangement of their thoughts, will be able to judge of Mr. Cobb’s method, or rather of his utter neglect and destitution of all method.

It is well known, that there is a variety of schemes of Universalism before the public ; or that various theories have been

devised, on which to do away with the plain testimony of Scripture as to the fact of eternal punishment, and to carry all men to heaven.

Some have based their Universalism on the fact of a universal atonement. Christ, by his death, has fully cancelled for all men their debt to Divine justice, so that neither the law, nor the justice of God, has now any demands against them. Some have taught that while the *sins* of men are punished, the *men themselves* are delivered. Some have denied the distinction between right and wrong ; insisting that one man does the will of God as much as another, and that all are alike entitled to his favor. Among Universalists, the *conclusion*, obviously, is the main thing. The means of arriving at it, is a consideration of minor importance. But neither of the forms of Universalism here adverted to, is that which is insisted on by Mr. Cobb, or which is in much favor with modern Universalists.

Mr. Cobb believes, that God has given to man a good law, as the rule of his conduct, the whole penalty of which is limited to this life, and which is here inflicted to the full, on every transgressor. The present life is therefore a state, not of probation, but of righteous retribution, in which every deed, good or bad, meets a just recompense and reward. The due meting out of punishment and reward is what is meant by the "judgment" of God ; and this is going on continually in the present life. Mr. Cobb also believes that men are sinners in different degrees, though none of them entirely so ; and, consequently, that they suffer in different degrees ; and that in proportion as they renounce and forsake their sins, they cease to feel the evil consequences of sin, or, which is the same, are forgiven. He believes that at some period after death, when, he knows not, — the life of the individual will be renewed, or, in other words, that he will be raised ; — not that his material body is ever to live again, but he is to receive a spiritual body, and will know himself, and be known by others, to be the same person he was before. He believes that Christ is not God, but a creature of God ; how highly exalted, he does not positively say ; though it may be gathered from incidental expressions, that he regards him only as an extraordinarily inspired and gifted man. He believes that the grand object of Christ's mission into the world, was to instruct mankind, set before them an example, and furnish them with additional motives to forsake their sins ; and

especially to acquaint them with that future life of holiness and happiness, to which they are all infallibly destined.

Such is, in brief, Mr. Cobb's system of Universalism, not laid down in regular order any where, but selected from different parts of the volume. The more novel parts of the system, and these are not original with Mr. Cobb, are, that this world is a state not of probation, but of retribution; that the penalty of God's law is limited in its application to the present life, and is inflicted to the full upon every transgressor; also, that the condition of men in the future world, is not in the least affected by their conduct here, but that all of every character, are to wake up at last to holiness and happiness. Now these dogmas would be new and strange even to the heathen, since they contradict as flatly the teachings of nature, as they do those of revelation. A vast majority of the wiser heathen know better than all this. They not only believe in a future life, but that men are responsible there for their conduct here, and are to be rewarded or punished, according as they have done good or evil.

But it is no part of our present object to arraign Mr. Cobb at the bar of the heathen world; or even at the bar of Scripture. We have long understood, — and the volume before us only confirms the opinion, — that it is of little use to quote Scripture to a Universalist. He has a mill of his own, into which he can put any passage whatever, and by the time he has turned the crank once or twice, out comes the passage ground over into Universalism. As might be conjectured, however, some passages are not very easily pulverized. They make cracking work with the mill, as the mill does with them. For example, our Saviour said to his disciples: "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." Mat. x. 28. The language here is as plain as it can be; but not too plain to be perverted. According to Mr. Cobb, killing the body, does not mean *killing* the body, but only "teasing and plaguing it, and taking away its comforts and privileges," but the destroying of both soul and body in hell, means the taking of life by some dreadful *gehenna* punishment. Pp. 93, 94. This queer interpretation is not original with Mr. Cobb. It is a plagiarism; and is stolen from a very poor creature, — the more is the shame of the theft. It must have been borrowed without leave from that full-blooded son of Erin, who was found in a ditch

after a furious fight. To the question, whether he were dead or alive, the poor victim of the shillelah, and of Mr. Cobb's plundering propensity, is reported to have replied: "No, I am not dead, I am only killed and speechless!" But this literary theft is not the worst part of Mr. Cobb's offence. His crime lies chiefly in the blasphemy of ascribing this wretched Hibernicism to our blessed Saviour.

Our Saviour speaks, in another place, of "the resurrection of damnation." "The hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." John v. 28, 29. But the words here, according to Mr. Cobb, have not the slightest reference to the future world. The resurrection spoken of denotes the waking up of the Jews to a sense of their condition, at the time of the destruction of their city and temple. The believing Jews took warning, fled, and were delivered; or, in other words, waked up to "the resurrection of life." But the unbelieving Jews persisted in their blindness, till it was too late to flee. They awoke to the resurrection of condemnation.

The Apostle Paul speaks, (in I. Thess. iv. 14, 16,) "of those who sleep *in* Jesus," and of the "dead *in* Christ, in distinction from the unbelieving dead." So, at least, the Christian world have always understood him. But Mr. Cobb denies that any such distinction is here made or intimated. Preceding interpreters have not *pointed* the passage right. They have not understood so simple a matter as punctuation. "If we believe that Jesus died and rose again, even so them also which sleep," — meaning all the dead, — "*in* Jesus will God bring with him;" i. e., he will bring them all with him, *in* Jesus! "The dead," i. e. all the dead, "*in* Christ shall rise first." All the dead shall rise first, *in* Christ!

"It is appointed unto men once to die, but *after this* the judgment." Heb. ix. 27. Here seems to be a judgment spoken of *after death*. But no, says our author, nothing like it. The phrase only imports, that *after* the priest in Israel had slain the sacrifice, he went with the blood into the place of judgment, to make expiation for the people! P. 138. Surely, no interpreter, *after this*, need ever despair. No one should longer entertain a doubt, that anything can be proved by anything.

We present these specimens of interpretation, to show the truth and propriety of our former remark, that it is of no use to quote Scripture to a Universalist; because he has a mill of his own, into which he can put any passage, and after two or three turns, it comes out Universalism.* There is this, however, to be remembered, and we commend it to the consideration of our Universalist friends. Any thing else, besides Scripture, put into the same mill, may be ground over into Universalism just as well. Take, for example, President Edwards's notable sermon on "Eternity of Hell Torments." The same glosses and interpretations which will make the Bible a Universalist book, will make this a Universalist sermon. "Eternity of Hell Torments." What does this mean? Eternity means but a limited duration,—limited, it may be, to the present life. And hell torments are *gehenna* torments, extreme temporal agonies and pains. There is nothing in the title of this sermon therefore, or in the sermon itself, interpreted after this manner, which need offend the ear of the most sensitive Universalist.

Universalists are sometimes displeased when they hear "*everlasting* punishments" insisted on from the pulpit. But why displeased? What is "everlasting punishment," according to their understanding of these Scripture terms? "Everlasting punishment" signifies *temporal afflictions*,—the pains and sufferings of the present life; and surely they ought to be willing to hear about the sufferings of the present life.

*The last sample we have heard of, is from a brighter genius than Mr. Cobb. It is too *rich* to be withheld from our readers, though we cannot dignify it with a more honorable place than a foot-note. A certain Universalist preacher wished to show how easy it is for the habitual and hardened sinner to reform. His proof-text was Jer. xiii. 23. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." The preacher told his intelligent hearers, that all the orthodox commentators had explained these words so as to reverse the true meaning, and frighten people by holding up the idea that conversion is very difficult. Whereas, said he, it is well known, that the barbarous Ethiopian is usually clothed in a sheep's skin. Now what can be easier for him, when he is tired of his old and filthy "skin" to "change" it for a new and fresh one. And as for the leopard, he is "changing his spots" all the time, as he is going about from one "spot" to another, in search of his prey. Even so easily may a man who is "accustomed to do evil," do good if he will!

We might well laugh at the tricks of such expositors, if it were not for feeling that they are making a play-thing of the holy word of God, and "handling deceitfully" the most solemn and sacred truths.

To show that the Bible reveals no future punishment, Mr. Cobb has recourse to the following method :

1. No such punishment is spoken of in the *Pentateuch*, which is emphatically the law of God. Hence,

2. "No different doctrine on the subject of punishment will be found in the Old Testament. To this position," adds the author, in his usual vaunting, swelling style, "I call the attention of the Christian world." This is no improvement on the language of the maniac, who, mounted on some little hillock, exclaims : "*Attention, the universe ! By kingdoms, to the right wheel ; — March !*" But let the Christian world, if it has nothing better to do, obey the majestic Mr. Cobb, and give him its "attention."

"The pentateuch contains the entire *legal covenant* ; the revelation of the moral law, and the institution of the ceremonial, with the appropriate penalties. The historical and prophetic books of the Old Testament, contain no new legal covenant, no new principles of law or of judgment. The judgments of which the prophets gave warning were those which should be founded upon the principles of the revealed law, according to the curses written in that book. I, therefore, call upon all Christians to reflect, that as they will not pretend that endless punishment is a penalty revealed in the law of Moses, they *cannot* find it in any of the prophetic narratives, or warnings of judgment, in the administration of the law."

This, surely, is a summary disposition of the testimony of the Old Testament, — not a diligent and patient examination of what it *is*, but a decision beforehand, as to what it *can* be, and *cannot* be.

3. But Mr. Cobb's theory of interpretation, has a wider sweep than all this. If "the penalty of endless torment" is not found in the Old Testament, where shall we find it ?

"The only other covenant is the *gospel*, — the covenant of *grace*. In all cases of contrast between the two covenants, the second is described as having less of the ingredient of fear in it, than the first. Therefore, nothing can be more safely and confidently concluded, than that, while the first or legal covenant includes no penalty of endless punishment, the second, or gospel covenant, has no such penalty.

This then, is the conclusion to which the "attention" of the whole Christian world is solemnly invoked. Endless punishment is not revealed in the *Pentateuch* ; *therefore*, it is not revealed in the old Testament ; *therefore*, it is not revealed in the New. To connect such a premise with such conclusions, the world will need to hold its ear attent, for a very inconvenient length of time.

In the reasoning here employed, a distinction is set up between the law and the gospel. But on Mr. Cobb's principles, what ground is there for any such distinction? If this world is to all a state, not of probation, but of righteous retribution, where deserved punishments are never remitted, where every transgression meets its full recompense and reward; is not the dispensation under which we live, to all intents and purposes, a dispensation of law. Not a particle of gospel grace and mercy enters into it, or mingles with it. There is no room for any. And when its advocates speak of it as "a gospel dispensation," law and gospel with them must mean the same.

The doctrine inculcated in the book before us, is commonly denominated "universal salvation;" but this, again, is a gross misnomer. So far from universal salvation, it is not properly salvation at all. According to this theory, *no* sinner is saved. Merited punishment is never remitted. Every one suffers to the full desert of his transgressions. Consequently, every sinner is damned, not saved: and the doctrine is one, not of universal salvation, but of universal damnation.

In the next edition of his Compend, it will be well for Mr. Cobb to give some account of the sufferings of Christ, and the reasons of them. Our Saviour certainly endured a vast amount of suffering. He was "a man of sorrows, and acquainted with grief." He was "stricken, smitten of God, and afflicted." *Why?* Why did God visit upon him such a weight of suffering? Not for his own sins, for he had none. Not for the sake of our sins; for that would be to punish the innocent for the guilty. Not to satisfy Divine justice, and open a way of pardon; for Divine justice exacts full satisfaction of every sinner in his own person, and pardon, in the sense of a remission of deserved punishment, is, on the Universalist theory, impossible. Why then, were our Saviour's sufferings laid upon him? Why was he so severely stricken and smitten of God?

There is, in the work before us, about the usual amount of Universalist perversion, and misrepresentation in regard to the real sentiments of others. Thus the sentence to be passed upon the wicked in the last day, is represented as an "arbitrary sentence," and their punishment in the other world is "revenge,"—"the penalty of endless, revengeful torments," "Some predestinarians," Mr. Cobb says, "hold to the arbitrary decrees of God,

executed by a constant and miraculous exertion of Divine power, impelling men to action, and to arbitrary and revengeful punishments." P. 409. What predestinarians, we should like to know, are these? There are not less than five gross misrepresentations, in this single sentence. Mr. Cobb represents some Christians as believing that God "has introduced millions of rational creatures into being, to be abandoned to *the sport* of endless and excruciating torments." P. 39. On the same page, these miserable creatures are said to be "*forced* into being," and to be made "*the sport* of unbounded torments." They are to be "howling in infinite torments," while "the others are rejoicing over them." P. 316. We shall not degrade ourselves, or insult our readers, by endeavoring to show the unfairness of such representations. The author of them found it easier, no doubt, to set up and demolish a man of straw, than to meet and refute the real sentiments of those whom he is opposing.

But we have bestowed time enough, and more than enough, on this miserable Compend. It is unworthy of notice in every view that can be taken of it, except that it is adapted to mislead and destroy unwary souls, more especially the ignorant and the thoughtless. We took up the work as a theological curiosity, which, to be sure, it is; and we lay it down with the declaration, that we have never before seen a volume, in which so much was pretended, and so little accomplished; or in which so much of the Book of God was wrested, perverted, and worse than explained away.

OBSERVATIONS ON MEN, BOOKS AND THINGS.

REFORMATION REFORMED. — There is a class of reformers, in our time, whose zeal displays itself in defaming and deforming every thing in existence. Their object, as one of themselves has said, is "to cuss and to discuss." Like certain of their predecessors in the days of Peter the apostle, "they walk after the flesh in the lust of uncleanness, and despise government: presumptuous are they, self-willed; they are not afraid to speak evil of dignities." They began with raving against the Church, the ministry, the Sabbath, and whatever opposed any restraint to their wild and infidel schemes for reconstructing society with the omission of evangelical influences. Next they preached a crusade against constitutions, laws, magistrates, civil

rights, governments, and whatever planted any hindrance in the way of their factious and disorganizing plans. Their bitter hatred of the country wherein they were born, like the vermin which are generated in the substances which they corrupt and destroy, is horribly manifested in their conventions, pic-nics, and other orgies of fanaticism, where black spirits and white, lazy lecturers and sisters prophecy in ragged sack-cloth, mingle in sweet affinity. But it is when these ingrates are abroad, like Wright and Garrison in England, that the black abyss of their malignity is in full eruption. The worst thing that can be said against our country is, that she has produced such anti-natural monsters. These are her blotches, her plague-sores, her ulcers, that poison the British bull-dogs which eagerly lick them. If our country is so bad, her institutions so odious, her church so corrupt, her clergy so vilely timid, and all so foully steeped in sin and unrighteousness, — then why do such pure souls as Quincy, and Phillips, and Pilsbury, and their crew, linger on such uncongenial soil, and tarry amid such a noisome and pestilential air? When once they are fairly in England, why do they not remain, and spend the residue of their days in reviling the land which mourns that she gave them birth? Sure they can live there. When they have exhausted the mine of British credulity, and contributions dry up, they can find work among the naked children who starve in the coal-pits, or the haggard artisans who pite in the cotton mills. Why do they not choose rather to share the starving allowance of the Belgic peasant, or the hospitalities of the "Carinthian boor," than to dwell here in the tents of wickedness, in ceaseless contact with contamination? Why do they not migrate to Italy, for the sake of liberty of inquiry and discussion under the spies of his Holiness? Why not repair to Russia, that they may feel the lightness of Nicholas's yoke? House-lots must be cheap in Siberia. Sahara, too, is not yet over-peopled; and there is room for Frederick Douglas there. Why then do they not hasten their flight from a land so vile as this, and over which they think they see the direst judgments of heaven impending? If they can live without this country, the country can live without them. While they are so sure, even when they get abroad, to come back upon us like bad shillings which cannot be passed off, they *compliment* us too much. So long as they prefer to dwell in the midst of us, with their families, it casts a deep shade of insincerity and hypocrisy over all their revilings of us. What do ye here, ye railing supporters of the Murderer's Friend and Assassin's Nurse Society, who are laboring to render this world a paradise of villains, and the next a paradise of devils? Up, and be gone! Go where glory waits you; and in some vacant wilderness frame a commonwealth after your own hearts, where law and gospel shall be alike unknown, and where ye may put on the triple crown of dead-levelling Jacobinism, plundering Agrarianism, and bestial community!

BIOGRAPHY OF SELF-TAUGHT MEN.—The second volume of this interesting and instructive series has just been published by Benjamin Perkins & Co. It is prepared by a gentleman who has been "taught" to good purpose by others as well as by himself. Born under the

roof of the Muses, and nurtured in the laps of those venerable, but accomplished and charming spinsters, he is himself a "stall-fed scholar." Perhaps the sense of the advantages he has derived from thorough training, may make him a more sincere admirer of the men who have struggled out of obscurity into eminence without such aid. His own corn-fed scholarship may also have induced him to hang in this biographical gallery the portraits of Eli Whitney, Isaac Milner, Sir William Jones, and others, who enjoyed the best means of education which their respective countries afforded. On the whole, we may learn from the bright examples in this volume, that an inborn and undying energy will go far to remedy the want of early advantages; while "arts and precepts," as Ben Jonson says, "avail nothing, except nature be beneficial and aiding."

THE DAGUERRETYPE. — Under this uncouth, but expressive name, is just issued, a magazine of foreign literature and science, to consist chiefly of selections from the periodical publications of England, France, and Germany. It is published by John M. Whittemore; and as we understand, it is issued under such auspices as give assurance that it will exert a sound and salutary influence. The field whence it is to select the best, is broad and fertile. It is well known that the ablest writers of Europe are fond of giving their best thoughts to the public in essays for the periodicals. They find that what is thus sent forth goes farther, spreads wider, hits harder, and does more execution, than if thrown out upon the public mind in any other way. Nor is this a new discovery. Francis Osborne, a royalist at Oxford with Charles I, said, even so long ago: "Huge volumes, like the ox roasted while at Bartholomew fair, may proclaim plenty of labor; but afford less of what is delicate, savory, and well concocted, than do smaller pieces." And it has of late been said, that "if angels were to write in these times, they never would write folios."

WORCESTER'S UNIVERSAL AND CRITICAL DICTIONARY. — Every person who has been much occupied with the duty of editing, has been perplexed with the many unsettled points which relate to the shape of our language. The accurate and tasteful scholar is not only perplexed, but tormented, by these capricious uncertainties. The best relief from such troubles, which, like the plague of flies while "the dog-star rages," annoy by their numbers, and not by their magnitude, is a good standard dictionary. Mr. Worcester's work is, on this, and other accounts, a merciful dispensation; and it appears to us that there cannot be a better standard to regulate the use of types in all printing and publishing offices. Whatever dictionary obtains the preference in such offices, must become the great regulator of the common use and practice. In certain quarters, innovations have been so perseveringly employed, on the strength of high recommendation, although they have been adopted no where else, as to give them the air of *provincialisms*, to the injury of the literary character of the country, and of such as are addicted to them. What has been established by settled usage, cannot be disturbed without violating good taste, at least till another taste is formed. When the bounds of "good

custom " are passed, the spirit of improvement is liable to turn into a revolutionary rage for alteration. Thus we have the fantastic changes of that invention which writes itself Fonotype, more properly Funny-type, — among whose arbitrary contrivances, the origin and derivation, and much of the sense, of words, are lost; while barbarisms and vulgarisms are embalmed like bugs in ambergris. In Mr. Worcester's Dictionary, we have the English language in its most modern shape, with all the improvements which have found a general reception in the republic of letters. Although a dictionary, like Christians in this life, may only attain a comparative, or fancied perfection, yet this one appears to us as the most judicious and correct arrangement of the elements of our language we have yet seen.

SWEDENBORGIANISM. — There has, of late, been an unusual activity on the part of the "receivers" of this visionary faith. This seems to be owing to the activity of their noted convert, Professor Bush; who, for the multitude of his books, for the display of his learning, and for the brain-sick extravagance of his visions, bids fair to exceed his Swedish master. Among other singularities, is a pamphlet, numbered One, which purports to be from a "Receiver," — a term which might very properly be borrowed from the "receivers" which the chemist uses to contain his gases. The writer finds great fault with his condisciples for having organized a distinct sect, which, as he contends, was contrary to the design and example of their founder, who intended that his new church should be diffused through the old. We notice a statement in the prints, that Rev. Augustus Clissold, who, in England, is the great champion of Swedenborgianism, is a clergyman of the establishment, and regularly attends the communion in his parish church. We have carefully examined the Journal of the twenty-ninth General Convention of the New Church, held at New York last June. This body, comprising all the societies on this side of the Atlantic, is rather feeble for its age. There are connected with it, less than thirty ministers and licentiates; and about fifty societies or congregations, of which, so far as appears, there are only five which number over fifty members. The society in Boston is three times as large as any other, having three hundred and seventeen members. There are, however, some three hundred and fifty places in the United States, where there is at least *one* "receiver" of the new revelation. Considering that the marvellous man who gave birth to this strange scheme, has been dead for seventy-five years, and that America is the chief seat of his doctrine, the rate of progress would not seem very encouraging to its friends.

REMINISCENCES OF COLERIDGE AND SOUTHEY. — Of all the works, and they are many, published by Wiley & Putnam, there is scarcely one so interesting as their reprint of this volume, by the pious and benevolent Joseph Cottle. It is a book of instruction, as well as pleasure. The more interesting portions are those which relate to that wondrous and wayward son of science and child of song, Samuel Taylor Coleridge. This man was one of the most remarkable instances of the union of strength and weakness in human nature. We ever read him with admiration, though we may not approve, or even understand, his

pages. In this latter case, we read him as in boyhood we read the *Pilgrim's Progress* and the *Apocalypse*; having no sense of the deeper meaning, but charmed with the curious felicity of his language, and the beauty of his imagery. The world has been impatiently waiting, during more than a dozen years which have elapsed since his death, for the full biography promised by Gillman, the friend and benefactor of his latter years. Meanwhile, these "Reminiscences," by the faithful friend of his youth, must stay our hungry stomachs till the long delayed feast is spread. This volume gives the fullest account we have seen of Coleridge's early career. In particular, it gives a circumstantial account of his enlistment and life as a dragoon, when, as Silas Tomken Cumberbatch, the poor scholar, S. T. C., disappointed in love, made a figure as an equestrian even clumsier than the name he had assumed. We have also a sketch of his doings while he was a preacher of Socinianism, which he afterwards abjured and abhorred. It appears, that his first sermon was on the *Poor-Laws*; and his second, on the *Hair-Powder-tax*. Verily, he must then have been an apostle after Dr. Dewey's own heart! But the most valuable part of the book is the tale of Coleridge's opium-drunkenness, astonishing for the unequalled extent to which he carried this species of intemperance, and sad for the utter wreck which it made of his domestic happiness, and of his usefulness in the great field of knowledge and enjoyment. Though there is reason to hope that he repented and reformed, yet he affords a most solemn and affecting warning of the direful effects of vice.—So far as these "reminiscences" of the worthy and conscientious Cottle relate to Robert Southey, they are of a pleasing character. In him we see a man of genius, who, by the industrious and virtuous use of his great faculties, lived in competence, in honor, and in the height of household joy and peace. The poet laureate actually completed more literary labors, than even the fruitful brain of Coleridge, his eccentric brother-in-law, has projected. Southey's own experience must have dictated these lines, from his "Tale of Paraguay:"

"Source of our purest happiness below,
Is that benignant law, which hath entwined
Dearest delight with strongest duty, so
That in the healthy heart and righteous mind,
Ever they co-exist, inseparably combined."

TYLER'S TACITUS. — This is a beautiful edition of two of the writings of a historian, whose works are among the noblest relics of antiquity. It is issued with copious notes, by Professor Tyler, of Amherst College. We have examined it with high satisfaction. It is the author's "first attempt at literary labor;" and the public, if it understands its own interests, will keep him at it. He has the right idea of annotations. They should be such remarks as a lively and intelligent teacher would make, supposing the scholar to have rendered the words literally, but without a clear perception of their meaning. Such a teacher will then explain the idioms of the language and the peculiarities of the author, and will clear up the allusions, and state such facts as are needful to be known, in order that the pupil may feel the full force of the sentiment, and see the beauty of the expression.

Such is good teaching; and such, in general, should annotation be. Whenever we examine any of these editions of the classics, prepared of late years "for the use of schools and colleges," they "command us to renew our grief," as our thoughts turn back to the days when our Latin and Greek were flogged into us by main force, when each grammatical form pierced us like a goad, when every idiom was driven into our flesh like a thorn, when we were harrowed by vague prepositions, and lacerated by particles and conjunctions disjunctive, and all left unexplained! Think of us, with other poor lads of ten tender years, trying to "learn how Maro sang," by poring, through eyes dim with tears of despair and terror, over a "Delphini edition" of Virgil. Three squints of the eye given to the ugly "Interpretatio" of the words on the outer margin, for one directed to the text; while no mortal teacher thought of shewing, that the latter was a whit superior to the former. The matters which were obscure in themselves, or for the want of the necessary previous knowledge on the part of the learner, were to be dug out, under the intimidation of the ferule, from the notes of the Jesuit Delarue, which covered the lower half of the page; and which were written in Latin too, tougher than that of the poet they explained! Such was the process of learning under the strict disciplinarians of the Boston Latin Grammar School thirty years ago, a school which was justly regarded as the glory of the land for classical study. There we were, like Paul at Ephesus, "disputing daily in the school of one Tyrannus." Can it be wondered at, that the scholars, many of them, learned to hate the bard of Mantua; and to lament that he had not been drowned, or had his brains knocked out, instead of some of those luckless Trojans of his? As some one has said: "We never come under the rod at the grammar school, but we smart for our ancestors' rebellion at Babel." How many, with the old grammarian Lily, have exclaimed, "O the wearisome bitterness of the scholar's learning!" Surely it is one of the great improvements of the age, that the acquisition of "Latinity and Græcity" need no longer be made by the slow and painful process of cutaneous absorption: and that the birch may be reserved for those who will not learn what they easily may, rather than to be used up on such as could only learn what they could. If the boys of this generation, with such helps as they have, do not become skilled in the tongues, they will richly deserve to be twigged, as were their innocent fathers before them. But it is not only on account of the alleviation of youthful suffering that we rejoice in such editions of the classics as this before us by Prof. Tyler. By lessening the amount of labor and time necessary for a thorough classical education, we remove the principal objection urged against the classics by the utilitarian zealots for natural and practical science. Classical study, which is found by the ablest teachers to be the best discipline for the most cultivable minds, will thus become more popular. Ancient literature is pervaded by a live-witted and practical spirit, which attaches itself simply to nature. As John von Muller, the historian, said: "If the ancient experience is to be applied to our times, then it is the great secret of skill to give all things their right names. The ancients spoke not the metaphysical language of abstract ideas: and hence they are so forcible, because their images strike the mind, and give it shape. We seek to know nature; the ancients felt and painted her."